Nation and Race -A Vital Consideration

Chapter XI - Mein Kampf – Adolph Hitler

Mein Kampf—My Struggle: Hitler was forced to address The Jewish Plague on the world stage eighty years ago. The chapter which follows concludes the first segment of his epic work, written while imprisoned in Landsberg Prison, Bavaria in 1923 because he protested the debauched Weimar ruins which remained of the once great nation and people of Germany. This chapter exposes the conniving, devious, satanic machinations of a race of subhumans who, having now destroyed Germany, Russia, China, and far more proceed to destroy Western civilization, all western nations, the Middle Eastern Nations, specifically currently Iran, indeed the entire planet and rule over the ruins! In his final days he solemnly stated, “My spirit will rise from the grave and the world will see I was right.”

Reading Nation and Race helps illuminate the darkness which pervades our world in 2026, and though I doubt this remarkable man will rise from the grave, if you are willing, you will understand our world situation far more clearly, and perhaps be inclined to acknowledge how right this remarkably intelligent, perceptive and brave man truly was.

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Chapter XI

Here are some truths which are so obvious that for this very reason they are not seen or at least not recognized by ordinary people. They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know. Columbus’s eggs lie around by the hundreds of thousands, but Columbuses are met with less frequently.

Thus men without exception wander about in the garden of Nature; they imagine that they know practically everything and yet with few exceptions pass blindly by one of the most patent principles of Nature’s rule: the inner segregation of the species of all living beings on this earth.

Even the most superficial observation shows that Nature’s restricted form of propagation and increase is an almost rigid basic law of all the innumerable forms of expression of her vital urge. Every animal mates only with a member of the same species. The titmouse seeks the titmouse, the finch the finch, the stork the stork, the field mouse the field mouse, the dormouse the dormouse, the wolf the she-wolf, etc.

Only unusual circumstances can change this, primarily the compulsion of captivity or any other cause that makes it impossible to mate within the same species. But then Nature begins to resist this with all possible means, and her most visible protest consists either in refusing further capacity for propagation to bastards or in

limiting the fertility of later offspring; in most cases, however, she takes away the power of resistance to disease or hostile attacks.

This is only too natural.

Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. This means: the offspring will probably stand higher than the racially lower parent, but not as high as the higher one. Consequently, it will later succumb in the struggle against the higher level. Such mating is contrary to the will of Nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable.

The consequence of this racial purity, universally valid in Nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. The fox is always a fox, the goose a goose, the tiger a tiger, etc., and the difference can lie at most in the varying measure of force, strength, intelligence, dexterity, endurance, etc., of the individual specimens. But you will never find a fox who in his inner attitude might, for example, show humanitarian tendencies toward geese, as similarly there is no cat with a friendly inclination toward mice.

Therefore, here, too, the struggle among themselves arises less from inner aversion than from hunger and love. In both cases, Nature

looks on calmly, with satisfaction, in fact. In the struggle for daily bread all those who are weak and sickly or less determined succumb, while the struggle of the males for the female grants the right or opportunity to propagate only to the healthiest. And struggle is always a means for improving a species' health and power of resistance and, therefore, a cause of its higher development.

If the process were different, all further and higher development would cease and the opposite would occur. For, since the inferior always predominates numerically over the best, if both had the same possibility of preserving life and propagating, the inferior would multiply so much more rapidly that in the end the best would inevitably be driven into the background, unless a correction of this state of affairs were undertaken. Nature does just this by subjecting the weaker part to such severe living conditions that by them alone the number is limited, and by not permitting the remainder to increase promiscuously, but making a new and ruthless choice according to strength and health.

No more than Nature desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, night be ruined with one blow.

Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored

peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale.

By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood.

The result of all racial crossing is therefore in brief always the following:

(a) Lowering of the level of the higher race;

(b) Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness.

To bring about such a development is, then, nothing else but to sin against the will of the eternal creator.

Consequences of Racial Crossing

And as a sin this act is rewarded. When man attempts to rebel against the iron logic of Nature, he comes into struggle with the principles to which he himself owes his existence as a man. And this attack 1 must lead to his own doom.

Here, of course, we encounter the objection of the modern pacifist, as truly Jewish in its effrontery as it is stupid! ‘Man’s role is to overcome Nature!’ Millions thoughtlessly parrot this Jewish nonsense and end up by really imagining that they themselves represent a kind of conqueror of Nature; though in this they dispose

of no other weapon than an idea, and at that such a miserable one, that if it were true no world at all would be conceivable.

But quite aside from the fact that man has never yet conquered Nature in anything, but at most has caught hold of and tried to lift' one or another corner of her immense gigantic veil of eternal riddles and secrets, that in reality he invents nothing but only discovers everything, that he does not dominate Nature, but has only risen on the basis of his knowledge of various laws and secrets of Nature to be lord over those other living creatures who lack this knowledge — quite aside from all this, an idea cannot overcome the preconditions for the development and being of humanity, since the idea itself depends only on man. Without human beings there is no human idea in this world, therefore, the idea as such is always conditioned by the presence of human beings and hence of all the laws which created the precondition for their existence.

And not only that! Certain ideas are even tied up with certain men. This applies most of all to those ideas whose content originates, not in an exact scientific truth, but in the world of emotion, or, as it is so beautifully and clearly expressed today, reflects an ‘inner experience.’ All these ideas, which have nothing to do with cold logic as such, but represent only pure expressions of feeling, ethical conceptions, etc., are chained to the existence of men, to whose intellectual imagination and creative power they owe their existence. Precisely in this case the preservation of these definite races and men is the precondition for the existence of these ideas. Anyone, for example, who really desired the victory of the pacifistic idea in this world with all his heart would have to fight with all the means at his disposal for the conquest of the world by the Germans;

for, if the opposite should occur, the last pacifist would die out with the last German, since the rest of the world has never fallen so deeply as our own people, unfortunately, has for this nonsense so contrary to Nature and reason. Then, if we were serious, whether we liked it or not, we would have to wage wars in order to arrive at pacifism. This and nothing else was what Wilson, the American world savior, intended, or so at least our German visionaries believed — and thereby his purpose was fulfilled.

In actual fact the pacifistic-humane idea is perfectly all right perhaps when the highest type of man has previously conquered and subjected the world to an extent that makes him the sole ruler of this earth. Then this idea lacks the power of producing evil effects in exact proportion as its practical application becomes rare and finally impossible.

Therefore, first struggle and then we shall see what can be done. Otherwise mankind has passed the high point of its development and the end is not the domination of any ethical idea but barbarism and consequently chaos. At this point someone or other may laugh, but this planet once moved through the ether for millions of years without human beings and it can do so again some day if men forget that they owe their higher existence, not to the ideas of a few crazy ideologists, but to the knowledge and ruthless application of Nature’s stern and rigid laws.

Everything we admire on this earth today — science and art, technology and inventions — is only the creative product of a few peoples and originally perhaps of one race. On them depends the existence of this whole culture. If they perish, the beauty of this earth will sink into the grave with them.

However much the soil, for example, can influence men, the result of the influence will always be different depending on the races in question. The low fertility of a living space may spur the one race to the highest achievements; in others it will only be the cause of bitterest poverty and final undernourishment with all its consequences. The inner nature of peoples is always determining for the manner in which outward influences will be effective. What leads the one to starvation trains the other to hard work.

All great cultures of the past perished only because the originally creative race died out from blood poisoning.

The ultimate cause of such a decline was their forgetting that all culture depends on men and not conversely; hence that to preserve a certain culture the man who creates it must be preserved. This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world.*

Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live.

Even if this were hard — that is how it is! Assuredly, however, by far the harder fate is that which strikes the man who thinks he can overcome Nature, but in the last analysis only mocks her. Distress, misfortune, and diseases are her answer.

The man who misjudges and disregards the racial laws actually forfeits the happiness that seems destined to be his. He thwarts the triumphal march of the best race and hence also the precondition for all human progress, and remains, in consequence, burdened with all the sensibility of man, in the animal realm of helpless misery.

It is idle to argue which race or races were the original representative of human culture and hence the real founders of all that we sum up under the word ‘ humanity.’ It is simpler to raise this question with regard to the present, and here an easy, clear answer results. All the human culture, all the results of art, science, and technology that we see before us today, are almost exclusively the creative product of the Aryan. This very fact admits of the not unfounded inference that he alone was the founder of all higher humanity, therefore representing the prototype of all that we understand by the word 'man.' He is the Prometheus of mankind from whose bright forehead the divine spark of genius has sprung at all times, forever kindling anew that fire of knowledge which illumined the night of silent mysteries and thus caused man to climb the path to mastery over the other beings of this earth. Exclude him — and perhaps after a few thousand years darkness will again descend on the earth, human culture will pass, and the world turn to a desert.

If we were to divide mankind into three groups, the founders of culture, the bearers of culture, the destroyers of culture, only the Aryan could be considered as the representative of the first group. From him originate the foundations and walls of all human creation, and only the outward form and color are determined by the changing traits of character of the various peoples. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races. In a few decades, for example, the entire east of Asia will possess a culture whose ultimate foundation will be Hellenic spirit and Germanic technology, just as much as in Europe. Only the

outward form — in part at least — will bear the features of Asiatic character.

It is not true, as some people think, that Japan adds European technology to its culture; no, European science and technology are trimmed with Japanese characteristics. The foundation of actual life is no longer the special Japanese culture, although it determines the color of life — because outwardly, in consequence of its inner difference, it is more conspicuous to the European — but the The Culture-Founding Aryan gigantic scientific-technical achievements of Europe and America; that is, of Aryan peoples. Only on the basis of these achievements can the Orient follow general human progress. They furnish the basis of the struggle for daily bread, create weapons and implements for it, and only the outward form is gradually adapted to Japanese character. beginning today all further Aryan influence on Japan should stop, assuming that Europe and America should perish, Japan’s present rise in science and technology might continue for a short time; but even in a few years the well would dry up, the Japanese special character would gain, but the present culture would freeze and sink back into the slumber from which it was awakened seven decades ago by the wave of Aryan culture.

Therefore, just as the present Japanese development owes its life to Aryan origin, long ago in the gray past foreign influence and foreign spirit awakened the Japanese culture of that time. The best proof of this is furnished by the fact of its subsequent sclerosis and total petrifaction. This can occur in a people only when the original creative racial nucleus has been lost, or if the external influence which furnished the impetus and the material for the first

development in the cultural field was later lacking. But if it is established that a people receives the most essential basic materials of its culture from foreign races, that it assimilates and adapts them, and that then, if further external influence is lacking, it rigidifies again and again, such a race may be designated as ‘culture-bearing ’ but never as ‘ culture creating .’ An examination of the various peoples from this standpoint points to the fact that practically none.of them were originally culture-founding, but almost always culture-bearing.

Approximately the following picture of their development always results:

Aryan races — often absurdly small numerically — subject foreign peoples, and then, stimulated by the special living conditions of the new territory (fertility, climatic conditions, etc.) and assisted by the multitude of lower-type beings standing at their disposal as helpers, develop the intellectual and organizational capacities dormant within them. Often in a few millenniums or even centuries they create cultures which originally bear all the inner characteristics of their nature, adapted to the above- indicated special qualities of the soil and subjected beings. In the end, however, the conquerors transgress against the principle of blood purity, to which they had first adhered; they begin to mix with the subjugated inhabitants and thus end their own existence; for the fall of man in paradise has always been followed by his expulsion.

After a thousand years and more, the last visible trace of the former master people is often seen in the lighter skin color which its blood left behind in the subjugated race, and in a petrified culture which it had originally created. For, once the actual and spiritual conqueror

lost himself in the blood of the subjected people, the fuel for the torch of human progress was lost! Just as, through the blood of the former masters, the color preserved a feeble gleam in their memory, likewise the night of cultural life is gently illumined by the remaining creations of the former light-bringers. They shine through all the returned barbarism and too often inspire the thoughtless observer of the moment with the opinion that he beholds the picture of the present people before him, whereas he is only gazing into the mirror of the past. It is then possible that such a people will a second time, or even more often in the course of its history, come into contact with the race of those who once brought it culture, and the memory of former encounters will not necessarily be present. Unconsciously the remnant of the former master blood will turn toward the new arrival, and what was first possible only by compulsion can now succeed through the people’s own will. A new cultural wave makes its entrance and continues until those who have brought it are again submerged in the blood of foreign peoples.

It will be the task of a future cultural and world history to carry on researches in this light and not to stifle in the rendition of external facts, as is so often, unfortunately, the case with our present historical science.

This mere sketch of the development of ‘culture-bearing’ nations gives a picture of the growth, of the activity, and — the decline — of the true culture-founders of this earth, the Aryans themselves.

As in daily life the so-called genius requires a special cause, indeed, often a positive impetus, to make him shine, likewise the genius-race in the life of peoples. In the monotony of everyday life even significant men often seem insignificant, hardly rising above the

average of their environment; as soon, however, as they are approached by a situation in which others lose hope or go astray, the genius rises manifestly from the inconspicuous average child, not seldom to the amazement of all those who had hitherto seen him in the pettiness of bourgeois life — and that is why the prophet seldom has any honor in his own country. Nowhere have we better occasion to observe this than in war.

From apparently harmless children, in difficult hours when others lose hope, suddenly heroes shoot up with death-defying determination and an icy cool presence of mind. 1 If. this hour of trial had not come, hardly anyone would ever have guessed that a young hero was hidden in this beardless boy. It nearly always takes some stimulus to bring the genius on the scene. The hammer-stroke of Fate which throws one man to the ground suddenly strikes steel in another, and when the shell of everyday life is broken, the previously hidden kernel lies open before the eyes of the astonished world. The world then resists and does not want to believe that the type which is apparently identical with it is suddenly a very different being; a process which is repeated with every eminent son of man.

Though an inventor, for example, establishes his fame only on the day of his invention, it is a mistake to think that genius as such entered into the man only at this hour — the spark of genius exists in the brain of the truly creative man from the hour of his birth. True genius is always inborn and never cultivated, let alone learned.

As already emphasized, this applies not only to the individual man but also to the race. Creatively active peoples always have a fundamental creative gift, even if it should not be recognizable to the eyes of superficial observers. Here, too, outward recognition is

possible only in consequence of accomplished deeds, since the rest of the world is not capable of recognizing genius in itself, but sees only its visible manifestations in the form of inventions, discoveries, buildings, pictures, etc.; here again it often takes a long time before the world can fight its way through to this knowledge. Just as in the life of the outstanding individual, genius or extraordinary ability strives for practical realization only when spurred on by special occasions, likewise in the life of nations the creative forces and capacities which are present can often be exploited only when definite preconditions invite.

We see this most distinctly in connection with the race which has been and is the bearer of human cultural development — the Aryans. As soon as Fate leads them toward special conditions, their latent abilities begin to develop in a more and more rapid sequence and to mold themselves into tangible forms. The cultures which they found in such cases are nearly always decisively determined by the existing soil, the given climate, and — the subjected people. This last item, to be sure, is almost the most decisive. The more primitive the technical foundations for a cultural activity, the more necessary is the presence of human helpers who, organizationally assembled and employed, must replace the force of the machine. Without this possibility of using lower human beings, the Aryan would never have been able to take his first steps toward his future culture; just as without the help of various suitable beasts which he knew how to tame, he would not have arrived at a technology which is now gradually permitting him to do without these beasts. The saying, “The Moor has worked off his debt, the Moor can go” unfortunately has only too deep a meaning. For thousands of years the horse had

to serve man and help him lay the foundations of a development which now, in consequence of the motor car, is making the horse superfluous. In a few years his activity will have ceased, but without his previous collaboration man might have had a hard time getting where he is today.

Thus, for the formation of higher cultures the existence of lower human types was one of the most essential preconditions, since they alone were able to compensate for the lack of technical aids without which a higher development is not conceivable. It is certain that the first culture of humanity was based less on the tamed animal than on the use of lower human beings.

Only after the enslavement of subjected races did the same fate strike beasts, and not the other way around, as some people would like to think. For first the conquered warrior drew the plow — and only after him the horse. Only pacifistic fools can regard this as a sign of human depravity, failing to realize that this development had to take place in order to reach the point where today these sky-pilots could force their drivel on the world.

The progress of humanity is like climbing an endless ladder; it is impossible to climb higher without first taking the lower steps. Thus, the Aryan had to take the road to which reality directed him and not the one that would appeal to the imagination of a modern pacifist. The road of reality is hard and difficult, but in the end it leads where our friend would like to bring humanity by dreaming, but unfortunately removes more than bringing it closer.

Hence it is no accident that the first cultures arose in places where the Aryan, in his encounters with lower peoples, subjugated them

and bent them to his will. They then became the first technical instrument in the service of a developing culture.

Thus, the road which the Aryan had to take was clearly marked out. As a conqueror he subjected the lower beings and regulated their practical activity under his command, according to his will and for his aims. But in directing them to a useful, though arduous activity, he not only spared the life of those he subjected; perhaps he gave them a fate that was better than their previous so-called ‘freedom,’ As long as he ruthlessly upheld the master attitude, not only did he really remain master, but also the preserver and increaser of culture. For culture was based exclusively on his abilities and hence on his actual survival.

As soon as the subjected people began to raise themselves up and probably approached the conqueror in language, the sharp dividing wall between master and servant fell. The Aryan gave up the purity of his blood and, therefore, lost his sojourn in the paradise which he had made for himself. He became submerged in the racial mixture, and gradually, more and more, lost his cultural capacity, until at last, not only mentally but also physically, he began to resemble the subjected aborigines more than his own ancestors. For a time he could live on the existing cultural benefits, but then petrifaction set in and he fell a prey to oblivion.

Thus cultures and empires collapsed to make place for new formations. Blood mixture and the resultant drop in the racial level is the sole cause of the dying out of old cultures; for men do not perish as a result of lost wars, but by the loss of that force of resistance which is contained only in pure blood.

All who are not of good race in this world are chaff. And all occurrences in world history are only the expression of the races' instinct of self-preservation, in the good or bad sense.

The question of the inner causes of the Aryan's importance can be answered to the effect that they are to be sought less in a natural instinct of self-preservation than in the special type of its expression. The will to live, subjectively viewed, is everywhere equal and different only in the form of its actual expression. In the most primitive living creatures the instinct of self-preservation does not go beyond concern for their own ego. Egoism, as we designate this urge, goes so far that it even embraces time; the moment itself claims everything, granting nothing to the Service of the Community incoming hours. In this condition the animal lives only for himself, seeks food only for his present hunger, and fights only for his own life. As long as the instinct of self-preservation expresses itself in this way, every basis is lacking for the formation of a group, even the most primitive form of family. Even a community between male and female beyond pure mating, demands an extension of the instinct of self-preservation, since concern and struggle for the ego are now directed toward the second party; the male sometimes seeks food for the female, too, but for the most part both seek nourishment for the young. Nearly always one comes to the defense of the other, and thus the first, though infinitely simple, forms of a sense of sacrifice as a result. As soon as this sense extends beyond the narrow limits of the family, the basis for the formation of larger organisms and finally formal states is created.

In the lowest peoples of the earth this quality is present only to a very slight extent, so that often they do not go beyond the formation

of the family. The greater the readiness to subordinate purely personal interests, the higher rises the ability to establish comprehensive communities.

This self-sacrificing will to give one's personal labor and if necessary one's own life for others is most strongly developed in the Aryan. The Aryan is not greatest in his mental qualities as such, but in the extent of his willingness to put all his abilities in the service of the community. In him the instinct of self-preservation has reached the noblest form, since he willingly subordinates his own ego to the life of the community and, if the hour demands, even sacrifices it.

Not in his intellectual gifts lies the source of the Aryan's capacity for creating and building culture. If he had just this alone, he could only act destructively, in no case could he organize; for the innermost essence of all organization requires that the individual renounce putting forward his personal opinion and interests and sacrifice both in favor of a larger group. Only by way of this general community does he again recover his share.

Now, for example, he no longer works directly for himself, but with his activity articulates himself with the community, not only for his own advantage, but for the advantage of all. The most wonderful elucidation of this attitude is provided by his word ' work,' by which he does not mean an activity for maintaining life in itself, but exclusively a creative effort that does not conflict with the interests of the community. Otherwise he designates human activity, in so far as it serves the instinct of self-preservation without consideration for his fellow men, as theft, usury, robbery, burglary, etc.

This state of mind, which subordinates the interests of the ego to the conservation of the community, is really the first premise for every truly human culture. From it alone can arise all the great works of mankind, which bring the founder little reward, but the richest blessings to posterity. Yes from it alone can we understand how so many are able to bear up faithfully under a scanty life which imposes on them nothing but poverty and frugality, but gives the community the foundations of its existence. Every worker, every peasant, every inventor, official, etc., who works without ever being able to achieve any happiness or prosperity for himself, is a representative of this lofty idea, even if the deeper meaning of his activity remains hidden in him.

What applies to work as the foundation of human sustenance and all human progress is true to an even greater degree for the defense of man and his culture. In giving one's own life for the existence of the community lies the crown of all sense of sacrifice. It is this alone that prevents what human hands have built from being overthrown by human hands or destroyed by Nature.

Our own German language possesses a word which magnificently designates this kind of activity: Pflichterfilllung (fulfillment of duty); it means not to be self-sufficient but to serve the community. The basic attitude from which such activity arises, we call — to distinguish it from egoism and selfishness — idealism. By this we understand only the individual's capacity to make sacrifices for the community, for his fellow men. How necessary it is to keep realizing that idealism does not represent a superfluous expression of emotion, but that in truth it has been, is, and will be, the premise for

what we designate as human culture, yes, that it alone created the concept of ‘man’!

It is to this inner attitude that the Aryan owes his position in this world, and to it the world owes man; for it alone formed from pure spirit the creative force which, by a unique pairing of the brutal fist and the intellectual genius, created the monuments of human culture. Without his idealistic attitude all, even the most dazzling faculties of the intellect, would remain mere intellect as such — outward appearance without inner value, and never creative force.

But, since true idealism is nothing but the subordination of the interests and life of the individual to the community, and this in turn is the precondition for the creation of organizational forms of all kinds, it corresponds in its innermost depths to the ultimate will of Nature. It alone leads men to voluntary recognition of the privilege of force and strength, and thus makes them into a dust particle of that order which shapes and forms the whole universe.

The purest idealism is unconsciously equivalent to the deepest knowledge.

How correct this is, and how little true idealism has to do with playful flights of the imagination, can be seen at once if we let the unspoiled child, a healthy boy, for example, judge. The same boy who feels like throwing up 1 when he hears the tirades of a pacifist ‘idealist’ is ready to give his young life for the ideal of his nationality.

Here the instinct of knowledge unconsciously obeys the deeper necessity of the preservation of the species, if necessary at the cost of the individual, and protests against the visions of the pacifist windbag who in reality is nothing but a cowardly, though

camouflaged, egoist, transgressing the laws of development; for development requires willingness on the part of the individual to sacrifice himself for the community, and not the sickly imaginings of cowardly know-it-alls and critics of Nature.

Especially, therefore, at times when the ideal attitude threatens to disappear, we can at once recognize a diminution of that force which forms the community and thus creates the premises of culture. **As soon as egoism becomes the ruler of a people, the bands of order are loosened and in the chase after their own happiness men fall from heaven into a real hell.**

Yes, even posterity forgets the men who have only served their own advantage and praises the heroes who have renounced their own happiness.

The mightiest counterpart to the Aryan is represented by the Jew. In hardly any people in the world is the instinct of self- preservation developed more strongly than in the so-called “chosen”. Of this, the mere fact of the survival of this race may be considered the best proof. Where is the people which in the last two thousand years has been exposed to so slight changes of inner disposition, character, etc., as the Jewish people? What people, finally, has gone through greater upheavals than this one — and nevertheless issued from the mightiest catastrophes of mankind unchanged? What an infinitely tough will to live and preserve the species speaks from these facts!

The mental qualities of the Jew have been schooled in the course of many centuries. Today he passes as “smart” and this in a certain sense he has been at all times. But his intelligence is not the result of his own development, but of visual instruction through foreigners.

For the human mind cannot climb to the top without steps; for every step upward he needs the foundation of the past, and this in the comprehensive sense in which it can be revealed only in general culture. All thinking is based only in small part on man’s own knowledge, and mostly on the experience of the time that has preceded. The general cultural level provides the individual man, without his noticing it as a rule, with such a profusion of preliminary knowledge that, thus armed, he can more easily take further steps of his own.

The boy of today, for example, grows up among a truly vast number of technical acquisitions of the last centuries, so that he takes for granted and no longer pays attention to much that a hundred years ago was a riddle to even the greatest minds, although for following and understanding our progress in the field in question it is of decisive importance to him. If a very genius from the twenties of the past century should suddenly leave his grave today, it would be harder for him even intellectually to find his way in the present era than for an average boy of fifteen today. For he would lack all the infinite preliminary education which our present contemporary unconsciously, so to speak, assimilates while growing up amidst the manifestations of our present general civilization.

Since the Jew — for reasons which will at once become apparent — was never in possession of a culture of his own, the foundations of his intellectual work were always provided by others. His intellect at all times developed through the cultural world surrounding him.

The reverse process never took place.

For if the Jewish people's instinct of self-preservation is not smaller but larger than that of other peoples, if his intellectual faculties can easily arouse the impression that they are equal to the intellectual gifts of other races, he lacks completely the most essential requirement for a cultured people, the idealistic attitude.

In the Jewish people the will to self-sacrifice does not go beyond the individual's naked instinct of self-preservation. Their apparently great sense of solidarity is based on the very primitive herd instinct that is seen in many other living creatures in this world. It is a noteworthy fact that the herd instinct leads to mutual support only as long as a common danger makes this seem useful or inevitable. The same pack of wolves which has just fallen on its prey together disintegrates when hunger abates into its individual beasts. The same is true of horses which try to defend themselves against an assailant in a body, but scatter again as soon as the danger is past.

It is similar with the Jew. His sense of sacrifice is only apparent. It exists only as long as the existence of the individual makes it absolutely necessary. However, as soon as the common enemy is conquered, the danger threatening all averted and the booty hidden, the apparent harmony of the Jews among themselves ceases, again making way for their old causal tendencies. **The Jew is only united when a common danger forces him to be or a common booty entices him; if these two grounds are lacking, the qualities of the crassest egoism come into their own, and in the twinkling of an eye the united people turns into a horde of rats, fighting bloodily among themselves.**

If the Jews were alone in this world, they would stifle in filth and offal; they would try to get ahead of one another in hate-filled struggle and exterminate one another, in so far as the absolute absence of all sense of self-sacrifice, expressing itself in their cowardice, did not turn battle into comedy here too.

So it is absolutely wrong to infer any ideal sense of sacrifice in the Jews from the fact that they stand together in struggle, or, better expressed, in the plundering of their fellow men. Here again the Jew is led by nothing but the naked egoism of the individual.

That is why the Jewish state — which should be the living organism for preserving and increasing a race — is completely unlimited as to territory. For a state formation to have a definite spatial setting always presupposes an idealistic attitude on the part of the state-race, and especially a correct interpretation of the concept of work. In the exact measure in which this attitude is lacking, any attempt at forming, even of preserving, a spatially delimited state fails. And thus the basis on which alone culture can arise is lacking.

Hence the Jewish people, despite all apparent intellectual qualities, is without any true culture, and especially without any culture of its own. For what sham culture the Jew today possesses is the property of other peoples, and for the most part it is ruined in his hands.

In judging the Jewish people’s attitude on the question of human culture, the most essential characteristic we must always bear in mind is that there has never been a Jewish art and accordingly there is none today either; that above all the two queens of all the arts, architecture and music, owe nothing original to the Jews. What they do accomplish in the field of art is either patchwork or intellectual

theft. Thus, the Jew lacks those qualities which distinguish the races that are creative and hence culturally blessed.

To what an extent the Jew takes over foreign culture, imitating or rather ruining it, can be seen from the fact that he is mostly found in the art which seems to require least original invention, the art of acting. But even here, in reality, he is only a “juggler”or rather an ape; for even here he lacks the last touch that is required for real greatness; even here he is not the creative genius, but a superficial imitator, and all the twists and tricks that he uses are powerless to conceal the inner lifelessness of his creative gift. Here the Jewish press most lovingly helps him along by raising such a roar of hosannahs about even the most mediocre bungler, just so long as he is a Jew, that the rest of the world actually ends up by thinking that they have an artist before them, while in truth it is only a pitiful comedian.

No, the Jew possesses no culture-creating force of any sort, since the idealism, without which there is no true higher development of man, is not present in him and never was present.

Hence his intellect will never have a constructive effect, but will be destructive, and in very rare cases perhaps will at most be stimulating, but then as the prototype of the force which always “wants evil and nevertheless creates good”. **Not through him does any progress of mankind occur, but in spite of him.**

Since the Jew never possessed a state with definite territorial limits and therefore never called a culture his own, the conception arose that this was a people which should be reckoned among the ranks of

the nomads. This is a fallacy as great as it is dangerous. The nomad does possess a definitely limited living space, only he does not cultivate it like a sedentary peasant, but lives from the yield of his herds with which he wanders about in his territory. The outward reason for this is to be found in the small fertility of a soil which simply does not permit of settlement.

The deeper cause, however, lies in the disparity between the technical culture of an age or people and the natural poverty of a living space. There are territories in which even the Aryan is enabled only by his technology, developed in the course of more than a thousand years, to live in regular settlements, to master broad stretches of soil and obtain from it the requirements of life. If he did not possess this technology, either he would have to avoid these territories or likewise have to struggle along as a nomad in perpetual wandering, provided that his thousand-year-old education and habit of settled residence did not make this seem simply unbearable to him.

We must bear in mind that in the time when the American continent was being opened up, numerous Aryans fought for their livelihood as trappers, hunters, etc., and often in larger troops with wife and children, always on the move, so that their existence was completely like that of the nomads. But as soon as their increasing number and better implements permitted them to clear the wild soil and make a stand against the natives, more and more settlements sprang up in the land.

Probably the Aryan was also first a nomad, settling in the course of time, but for that very reason he was never a Jew! No, the Jew is no nomad; for the nomad had also a definite attitude toward the

concept of work which could serve as a basis for his later development in so far as the necessary intellectual premises were present. In him the basic idealistic view is present, even if in infinite dilution, hence in his whole being he may seem strange to the Aryan peoples, but not unattractive. **In the Jew, however, this attitude is not at all present; for that reason he was never a nomad, but only and always a parasite in the body of other peoples.** That he sometimes left his previous living space has nothing to do with his own purpose, but results from the fact that from time to time he was thrown out by the host nations he had misused. His spreading is a typical phenomenon for all parasites; he always seeks a new feeding ground for his race.

This, however, has nothing to do with nomadism, for the reason that a Jew never thinks of leaving a territory that he has occupied, but remains where he is, and he sits so fast that even by force it is very hard to drive him out. His extension to ever-new countries occurs only in the moment in which certain conditions for his existence are there present, without which — unlike the nomad — he would not change his residence. He is and remains the typical parasite, a sponger who like a noxious bacillus keeps spreading as soon as a favorable medium invites him. And the effect of his existence is also like that of spongers: wherever he appears, the host people dies out after a shorter or longer period.

Thus, the Jew of all times has lived in the states of other peoples, and there formed his own state, which, to be sure, habitually sailed under the disguise of ‘religious community’ as long as outward circumstances made a complete revelation of 4his nature seem inadvisable. But as soon as he felt strong

enough to do without the protective cloak, he always dropped the veil and suddenly became what so many of the others previously did not want to believe and see: the Jew.

The Jew's life as a parasite in the body of other nations and states explains a characteristic which once caused Schopenhauer, as has already been mentioned, to call him the 'great master in lying.' Existence impels the Jew to lie, and to lie perpetually, just as it compels the inhabitants of the northern countries to wear warm clothing. His life within other peoples can only endure for any length of time if he succeeds in arousing the opinion that he is not a people but a 'religious community,' though of a special sort.

And this is the first great lie. In order to carry on his existence as a parasite on other peoples, he is forced to deny his inner nature. The more intelligent the individual Jew is, the more he will succeed in this deception.

Indeed, things can go so far that large parts of the host people will end by seriously believing that the Jew is really a Frenchman or an Englishman, a German or an Italian, though of a special religious faith. Especially state authorities, which always seem animated by the historical fraction of wisdom, most easily fall victim to this infinite deception. Independent thinking sometimes seems to these circles a true sin against holy advancement, so that we may not be surprised if even today a Bavarian state ministry, for example, still has not the faintest idea that the Jews are members of a people and not of a ' religion ' though a glance at the Jew's own newspapers should indicate this even to the most modest mind. The Jewish Echo is not yet an official organ, of course, and consequently is

unauthoritative as far as the intelligence of one of these government potentates is concerned.

The Jew has always been a people with definite racial characteristics and never a religion; only in order to get ahead he early on sought for a means which could distract unpleasant attention from his person. And what would have been more expedient

and at the same time more innocent than the “embezzled” concept of a religious community? For here, too, everything is borrowed or rather stolen. Due to his own original special nature, the Jew cannot possess a religious institution, if for no other reason because he lacks idealism in any form, and hence belief in a hereafter is absolutely foreign to him. And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form. Indeed, the **Talmud is not a book to prepare a man for the hereafter, but only for a practical and profitable life in this world.**

The Jewish religious doctrine consists primarily in prescriptions for keeping the blood of Jewry pure and for regulating the relation of Jews among themselves, but even more with the rest of the world; in other words, with non Jews. But even here it is by no means ethical problems that are involved, but extremely modest economic ones. Concerning the moral value of Jewish religious instruction, there are today and have been at all times rather exhaustive studies (not by Jews; the drivel of the Jews themselves on the subject is, of course, adapted to its purpose) which make this kind of religion seem positively monstrous according to Aryan conceptions. The best characterization is provided by the product of this religious education, the Jew himself.

His life is only of this world, and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine. Of course, the latter made no secret of his attitude toward the Jewish people, and when necessary he even took to the whip to drive from the temple of the Lord this adversary of all humanity, who then as always saw in religion nothing but an instrument for his business existence. In return, Christ was nailed to the cross, while our present-day party Christians debase themselves to begging for Jewish votes at elections and later try to arrange political swindles with atheistic Jewish parties — and this against their own nation.

On this first and greatest lie, that the Jews are not a race but a religion, more and more lies are based in necessary consequence. Among them is the lie with regard to the language of the Jew. For him it is not a means for expressing his thoughts, but a means for concealing them. When he speaks French, he thinks Jewish, and while he turns out German verses, in his life he only expresses the nature of his nationality. As long as the Jew has not become the master of the other peoples, he must speak their languages whether he likes it or not, but as soon as they became his slaves, they would all have to learn a universal language (Esperanto, for instance!), so that by this additional means the Jews could more easily dominate them!

To what an extent the whole existence of this people is based on a continuous lie is shown incomparably by the Protocols of the Wise Men of Zion , so infinitely hated by the Jews. They are based on a forgery, the Frankfurter Zeitung moans and screams once every

week: the best proof that they are authentic. What many Jews may do unconsciously is here consciously exposed.

And that is what matters. It is completely indifferent from what Jewish brain these disclosures originate; the important thing is that with positively terrifying certainty they reveal the nature and activity of the Jewish people and expose their inner contexts

as well as their ultimate final aims. The best criticism applied to them, however, is reality. Anyone who examines the historical development of the last hundred years from the standpoint of this book will at once understand the screaming of the Jewish press. For once this book has become the common property of a people, the Jewish menace may be considered as broken.

The best way to know the Jew is to study the road which he has taken within the body of other peoples in the course of the centuries. It suffices to follow this up in only one example, to arrive at the necessary realizations. As his development has always and at all times been the same, just as that of the peoples corroded by him has also been the same, it is advisable in such an examination to divide his development into definite sections which in this case for the sake of simplicity I designate alphabetically.

The first Jews came to ancient Germany in the course of the advance of the Romans, and as always they came as merchants. In the storms of the migrations, however, they seem to have disappeared again, and thus the time of the first Germanic state formation may be viewed as the beginning of a new and this time lasting Jewification of Central and Northern Europe.

A development set in which has always been the same or similar wherever the Jews encountered Aryan peoples.

(a) With the appearance of the first fixed settlement, the Jew is suddenly “at hand” He comes as a merchant, and at first attaches little importance to the concealment of his nationality. He is still a Jew, partly perhaps among other reasons because the outward racial difference between himself and the host people is too great, his linguistic knowledge still too small, and the cohesion of the host people too sharp for him to dare to try to appear as anything else than a foreign merchant. With his dexterity and the inexperience of his host people, the retention of his character as a Jew represents no disadvantage for him, but rather an advantage; the stranger is given a friendly reception.

(b) Gradually he begins slowly to become active in economic life, not as a producer, but exclusively as a middleman. With his thousand-year-old mercantile dexterity he is far superior to the still helpless, and above all boundlessly honest, Aryans, so that in a short time commerce threatens to become his monopoly. He begins to lend money and as always at usurious interest. As a matter of fact, he thereby introduces interest. The danger of this new institution is not recognized at first, but because of its momentary advantages is even welcomed.

(c) The Jew has now become a steady resident; that is, he settles special sections of the cities and villages and more and more constitutes a state within a state. He regards commerce as well as all financial transactions as his own special privilege which he ruthlessly exploits.

(d) Finance and commerce have become his complete monopoly. His usurious rates of interest finally arouse resistance, the rest of his increasing effrontery indignation, his wealth envy. The cup is full to overflowing when he draws the soil into the sphere of his commercial objects and degrades it to the level of a commodity to be sold or rather traded. Since he himself never cultivates the soil, but regards it only as a property to be exploited on which the peasant can well remain, though amid the most miserable extortions on the part of his new master, the aversion against him gradually increases to open hatred. His blood-sucking tyranny becomes so great that excesses against him occur. People begin to look at the foreigner more and more closely and discover more and more repulsive traits and characteristics in him until the cleft becomes unbridgeable.

At times of the bitterest distress, fury against him finally breaks out, and the plundered and ruined masses begin to defend themselves against the scourge of God. In the course of a few centuries, they have come to know him, and now they feel that the mere fact of his existence is as bad as the plague.

(e) Now the Jew begins to reveal his true qualities. With repulsive flattery he approaches the governments, puts his money to work, and in this way always manages to secure new license to plunder his victims. Even though the rage of the people sometimes flares high against the eternal blood-sucker, it does not in the least prevent him from reappearing in a few years in the place he had hardly left and beginning the old life all over again.

No persecution can deter him from his type of human- exploitation, none can drive him away; after every persecution he is back again in a short time, and just the same as before. To prevent the very worst,

at least, the people begin to withdraw the soil from his usurious hands by making it legally impossible for him to acquire soil.

(f) Proportionately as the power of the princes begins to mount, he pushes closer and closer to them. He begs for “patents” and “privileges,” which the lords, always in financial straits, are glad to give him for suitable payment. However much this may cost him, he recovers the money he has spent in a few years through interest and compound interest. A true blood-sucker that attaches himself to the body of the unhappy people and cannot be picked off until the princes themselves again need money and with their own exalted hand tap off the blood he has sucked from them.

This game is repeated again and again, and in it the role of the so-called “German princes” is just as miserable as that of the Jews themselves. These lords were really God’s punishment for their beloved peoples and find their parallels only in the various ministers of the present time.

It is thanks to the German princes that the German nation was unable to redeem itself for good from the Jewish menace. In this, too, unfortunately, nothing changed as time went on; all they obtained from the Jew was the thousandfold reward for the sins they had once committed against their peoples. They made a pact with the devil and landed in hell.

(g) And so, his ensnarement of the princes leads to their ruin. Slowly but surely their relation to the peoples loosens in the measure in which they cease to serve the people’s interests and instead become mere exploiters of their subjects. The Jew well knows what their end will be and tries to hasten it as much as possible. He himself adds to

their financial straits by alienating them more and more from their true tasks, by crawling around them with the vilest flattery, by encouraging them in vices, and thus making himself more and more indispensable to them. With his deftness, or rather unscrupulousness, in all money matters he is able to squeeze, yes, to grind, more and more money out of the plundered subjects, who in shorter and shorter intervals go the way of all flesh. Thus every court has its ‘court Jew’ — as the monsters are called who torment the ‘ beloved people ’ to despair and prepare eternal pleasures for the princes.

Who then can be surprised that these ornaments of the human race ended up by being ornamented, or rather decorated, in the literal sense, and rose to the hereditary nobility, helping not only to make this institution ridiculous, but even to poison it? Now, it goes without saying, he can really make use of his position for his own advancement.

Finally he needs only to have himself baptized to possess himself of all the possibilities and rights of the natives of the country. Not seldom he concludes this deal to the joy of the churches over the son they have won and of Israel over the successful swindle.

(h) Within Jewry a change now begins to take place. Up till now they have been Jews; that is, they attach no importance to appearing to be something else, which they were unable to do, anyway, because of the very distinct racial characteristics on both sides. At the time of Frederick the Great it srill entered no one’s head to regard the Jew as anything else but “foreign“ people, and Goethe was still horrified at the thought that in future marriage between Christians and Jews would no longer be forbidden by law. And Goethe, by God,

was no reactionary, let alone a helot; what spoke out of him was only the voice of the blood and of reason. Thus — despite all the shameful actions of the courts — the people instinctively saw in the Jew a foreign element and took a corresponding attitude toward him.

But now all this was to change. In the course of more than a thousand years he has learned the language of the host people to such an extent that he now thinks he can venture in future to emphasize his Judaism less and place his ‘Germanism’ more in the foreground; for ridiculous, nay, insane, as it may seem at first, he nevertheless has the effrontery to turn “Germanic”, in this case a “German”. With this begins one of the most infamous deceptions that anyone could conceive of. Since of Germanism he possesses really nothing but the art of stammering its language — and in the most frightful way — but apart from this has never mixed with the Germans, his whole Germanism rests on the language alone. Race, however, does not lie in the language, but exclusively in the blood, which no one knows better than the Jew, who attaches very little importance to the preservation of his language, **but all importance to keeping his blood pure. A man can change his language without any trouble — that is, he can use another language; but in his new language he will express the old ideas; his inner nature is not changed. This is best shown by the Jew who can speak a thousand languages and nevertheless remains a Jew. His traits of character have remained the same, whether two thousand years ago as a grain dealer in Ostia, speaking Roman, or whether as a flour profiteer of today, jabbering German with a Jewish accent. It is always the same Jew**.

That this obvious fact is not understood by a ministerial secretary or higher police official is also self-evident, for there is scarcely any creature with less instinct and intelligence running around in the world today than these servants of our present model state authority.

The reason why the Jew decides suddenly to become a “German” is obvious. He feels that the power of the princes is slowly tottering and therefore tries at an early time to get a platform beneath his feet. Furthermore, his financial domination of the whole economy has advanced so far that without possession of all ‘civil’ rights he can no longer support the gigantic edifice, or at any rate, no further increase of his influence is possible. And he desires both of these; for the higher he climbs, the more alluring his old goal that was once promised him rises from the veil of the past, and with feverish avidity his keenest minds see the dream of world domination tangibly approaching. And so his sole effort is directed toward obtaining full possession of ‘civil’ rights.

This is the reason for his emancipation from the ghetto.

(i) So from the court Jew there gradually develops the people’s Jew, which means, of course: the Jew remains as before in the entourage of the high lords; in fact, he tries to push his way even more into their circle; but at the same time another part of his race makes friends with the ‘beloved people.’ If we consider how greatly he has sinned against the masses in the course of the centuries, how he has squeezed and sucked their blood again and again; if furthermore, we consider how the people gradually learned to hate him for this, and ended up by regarding his existence as nothing but a punishment of

Heaven for the other peoples, we can understand how hard this shift must be for the Jew.

Yes, it is an arduous task suddenly to present himself to his flayed victims as a ‘friend of mankind.’

First, therefore, he goes about making up to the people for his previous sins against them. He begins his career as the ‘benefactor’ of mankind. Since his new benevolence has a practical foundation, he cannot very well adhere to the old Biblical recommendation, that the left hand should not know what the right hand giveth; no, whether he likes it or not, he must reconcile himself to letting as many people as possible know how deeply he feels the sufferings of the masses and all the sacrifices that he himself is making to combat them. With this ‘modesty’ which is inborn in him, he blares out his merits to the rest of the world until people really begin to believe in them. Anyone who does not believe in them is doing him a bitter injustice. In a short time he begins to twist things around to make it look as if all the injustice in the world had always been done to him and not the other way around. The very stupid believe this and then they just can’t help but pity the poor ‘ unfortunate.’

In addition, it should be remarked here that the Jew, despite all his love of sacrifice, naturally never becomes personally impoverished. He knows how to manage; sometimes, indeed, his charity is really comparable to fertilizer, which is not strewn on the field for love of the field, but with a view to the farmer’s own future benefit. In any case, everyone knows in a comparatively short time that the Jew has become a ‘benefactor and friend of mankind.’ What a strange transformation!

But what is more or less taken for granted in others arouses the greatest astonishment and in many distinct admiration for \this very reason. So it happens that he gets much more credit for every such action than the rest of mankind, in whom it is taken for granted.

But even more: all at once the Jew also becomes liberal and begins to rave about the necessary progress of mankind. Slowly he makes himself the spokesman of a new era. Also, of course, he destroys more and more thoroughly the foundations of any economy that will really benefit the people. By way of stock shares he pushes his way into the circuit of national production which he turns into a purchasable or rather tradable object, thus robbing the enterprises of the foundations of a personal ownership. Between employer and employee there arises that inner estrangement which later leads to political class division.

Finally, the Jewish influence on economic affairs grows with terrifying speed through the stock exchange. He becomes the owner, or at least the controller, of the national labor force.

To strengthen his political position he tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end he fights with all the tenacity innate in him for religious tolerance — and in Freemasonry, which has succumbed to him completely, he has an excellent instrument with which to fight for his aims and put them across. The governing circles and the higher strata of the political and economic bourgeoisie are brought into his nets by the strings of Freemasonry, and never need to suspect what is happening.

Only the deeper and broader strata of the people as such, or rather that class which is beginning to wake up and fight for its rights and freedom, cannot yet be sufficiently taken in by these methods. But this is more necessary than anything else; for the Jew feels that the possibility of his rising to a dominant role exists only if there is someone ahead of him to clear the way; and this someone he thinks he can recognize in the bourgeoisie, in their broadest strata in fact. The glove makers and linen weavers, however, cannot be caught in the fine net of Freemasonry; no, for them coarser but no less drastic means must be employed. Thus, Freemasonry is joined by a second weapon in the service of the Jews: the press. With all his perseverance and dexterity he seizes possession of it. With it he slowly begins to grip and ensnare, to guide and to push all public life, since he is in a position to create and direct that power which, under the name of ‘public opinion’is better known today than a few decades ago.

In this he always represents himself personally as having an infinite thirst for knowledge, praises all progress, mostly, to be sure, the progress that leads to the ruin of others; for he judges all knowledge and all development only according to its possibilities for advancing his nation, and where this is lacking, he is the inexorable mortal enemy of all light, a hater of all true culture. He uses all the knowledge he acquires in the schools of other peoples, exclusively for the benefit of his race.

And this nationality he guards as never before. While he seems to overflow with ‘enlightenment/ progress/ freedom/ humanity” etc., he himself practices the severest segregation of his race. **To be sure, he sometimes palms off his women on influential Christians,**

but as a matter of principle he always keeps his bloodline pure. He poisons the blood of others, but preserves his own.

The Jew almost never marries a Christian woman; it is the Christian who marries a Jewess. The bastards, however, take after the Jewish side. Especially a part of the high nobility degenerates completely. The Jew is perfectly aware of this, and therefore systematically carries on this mode of ‘disarming ' the intellectual leader class of his racial adversaries. In order to mask his activity and lull his victims, however, he talks more and more of the equality of all men without regard to race and color. The fools begin to believe him.

Since, however, his whole being still has too strong a smell of the foreign for the broad masses of the people in particular to fall readily into his nets, he has his press give a picture of him which is as little in keeping with reality as conversely it serves his desired purpose. His comic papers especially strive to represent the Jews as a harmless little people, with their own peculiarities, of course — like other peoples as well — but even in their gestures, which seem a little strange, perhaps, giving signs of a possibly ludicrous, but always thoroughly honest and benevolent, soul. And the constant effort is to make him seem almost more ‘insignificant ' than dangerous.

His ultimate goal in this stage is the victory of “democracy” or, as he understands it: the rule of parliamentarianism. It is most compatible with his requirements; for it excludes the personality — and puts in its place the majority characterized by stupidity, incompetence, and last but not least, cowardice. The final result will be the overthrow of the monarchy, which is now sooner or later bound to occur.

(j) The tremendous economic development leads to a change in the social stratification of the people. The small craftsman slowly dies out, and as a result the worker's possibility of achieving an independent existence becomes rarer and rarer; in consequence the worker becomes visibly proletarianized. There arises the industrial ‘ factory worker ’ whose most essential characteristic is to be sought in the fact that he hardly ever is in a position to found an existence of his own in later life. He is propertyless in the truest sense of the word. His old age is a torment and can scarcely be designated as living.

Once before, a similar situation was created, which pressed urgently for a solution and also found one. The peasants and artisans had slowly been joined by the officials and salaried workers — particularly of the state — as a new class. They, too, were propertyless in the truest sense of the word. The state finally found a way out of this unhealthy condition by assuming the care of the state employee who could not himself provide for his old age; it introduced the pension. Slowly, more and more enterprises followed this example, so that nearly every regularly employed brain-worker draws a pension in later life, provided the concern he works in has achieved or surpassed a certain size. Only by safeguarding the state official in his old age could he be taught the selfless devotion to duty which in the pre-War period was the most eminent quality of German officialdom.

In this way a whole class that had remained propertyless was wisely snatched away from social misery and articulated with the body of the people.

Now this question again, and this time on a much larger scale, faced the state and the nation. More and more masses of people, numbering millions, moved from peasant villages to the larger cities to earn their bread as factory workers in the newly established industries. The working and living conditions of the new class were more than dismal. If nothing else, the more or less mechanical transference of the old artisan's or even peasant's working methods to the new form was by no means suitable. The work done by these men could not be compared with the exertions which the industrial factory worker has to perform. In the old handicraft, this may not have been very important, but in the new working methods it was all the more so. The formal transference of the old working hours to the industrial large-scale enterprise was positively catastrophic, for the actual work done before was but little in view of the absence of our present intensive working methods. Thus, though previously the fourteen- or even fifteen-hour working day had been bearable, it certainly ceased to be bearable at a time when every minute was exploited to the fullest. The result of this senseless transference of the old working hours to the new industrial activity was really unfortunate in two respects: the worker's health was undermined and his faith in a higher justice destroyed. To this finally was added the miserable wages on the one hand and the employer's correspondingly and obviously vastly superior position on the other.

In the country there could be no social question, since master and hired hand did the same work and above all ate out of the same bowls. But this, too, changed.

The separation of worker and employer now seems complete in all fields of life. How far the inner Judaization of our people has

progressed can be seen from the small respect, if not contempt, that is accorded to manual labor. This is not German. It took the foreignization of our life, which was in truth a Jewification, to transform the old respect for manual work into a certain con¬ tempt for all physical labor.

Thus, there actually comes into being a new class enjoying very little respect, and one day the question must arise whether the nation would possess the strength to articulate the new class into general society, or whether the social difference would broaden into a classlike cleavage.

But one thing is certain: the new class did not count the worst elements in its ranks, but on the contrary definitely the most energetic elements. The over-refinements of so-called culture had not yet exerted their disintegrating and destructive effects. The broad mass of the new class was not yet infected with the poison of pacifist weakness; it was robust and if necessary even brutal. While the bourgeoisie is not at all concerned about this all- important question, but indifferently lets things slide, the Jew seizes the unlimited opportunity it offers for the future; while on the one hand he organizes capitalistic methods of human exploitation to their ultimate consequence, he approaches the very victims of his spirit and his activity and in a short time becomes the leader of their struggle against himself. ‘Against himself’ is only figuratively speaking; for the great master of lies understands Jewish Tactics, as always how to make himself appear to be the pure one and to load the blame on others. Since he has the gall to lead the masses, it never even enters their heads that this might be the most in famous betrayal of all times.

And yet it was.

Scarcely has the new class grown out of the general economic shift than the Jew, clearly and distinctly, realizes that it can open the way for his own further advancement. First, he used the bourgeoisie as a battering-ram against the feudal world, then the worker against the bourgeois world. If formerly he knew how to swindle his way to civil rights in the shadow of the bourgeoisie, now he hopes to find the road to his own domination in the worker’s struggle for existence.

From now on the worker has no other task but to fight for the future of the Jewish people. Unconsciously he is harnessed to the service of the power which he thinks he is combating. He is seemingly allowed to attack capital, and this is the easiest way of making him fight for it. In this the Jew keeps up an outcry against international capital and in truth he means the national economy which must be demolished in order that the international stock exchange can triumph over its dead body.

Here the Jew’s procedure is as follows:

He approaches the worker, simulates pity with his fate, or even indignation at his lot of misery and poverty, thus gaining his confidence. He takes pains to study all the various real or imaginary hardships of his life — and to arouse his longing for a change in such an existence. With infinite shrewdness he fans the need for social justice, somehow slumbering in every Aryan man, into hatred against those who have been better favored by fortune, and thus gives the struggle for the elimination of social evils a very definite philosophical stamp. He establishes the Marxist doctrine.

By presenting it as inseparably bound up with a number of socially just demands, he promotes its spread and conversely the aversion of decent people to fulfill demands which, advanced in such form and company, seem from the outset unjust and impossible to fulfill. For under this cloak of purely social ideas truly diabolic purposes are hidden, yes, they are publicly proclaimed with the most insolent frankness. This theory represents an inseparable mixture of reason and human madness, but always in such a way that only the lunacy can become reality and never the reason. By the categorical rejection of the personality and hence of the nation and its racial content, it destroys the elementary foundations of all human culture which is dependent on just these factors. This is the true inner kernel of the Marxist philosophy in so far as this figment of a criminal brain can be designated a 'philosophy.' With the shattering of personality and race, the essential obstacle is removed to domination of the inferior being — and this is the Jew.

Precisely in political and economic madness lies the sense of this doctrine. For this prevents all truly intelligent people from entering its service, while those who are intellectually less active and poorly educated in economics hasten to it with flying colors. The intellectuals for this movement — for even this movement needs intellectuals for its existence — are ' sacrificed ' by the Jew from his own ranks.

Thus there arises a pure movement entirely of manual workers under Jewish leadership, apparently aiming to improve the situation of the worker, but in truth planning the enslavement and with it the destruction of all non-Jewish peoples. The general pacifistic paralysis of the national instinct of self- preservation begun by

Freemasonry in the circles of so-called intelligentsia is transmitted to the broad masses and above all to the bourgeoisie by the activity of the big papers, which today are always Jewish.

Added to these two weapons of disintegration comes a third and by far the most terrible, the organization of brute force. As a shock and storm troop, Marxism is intended to finish off what the preparatory softening up with the first two weapons has made ripe for collapse. Here we have teamwork that is positively brilliant — and we need not really be surprised if in confronting it those very institutions which always like to represent themselves as the pillars of a more or less legendary state authority hold up least. It is in our higher and highest state officialdom that the Jew has at all times (with few exceptions) found the most compliant abettor in his work of disintegration. Cringing submissiveness to superiors and high-handed arrogance to inferiors distinguish this class to the same degree as a narrow-mindedness that often cries to Heaven and is only exceeded by a self-conceit that is often positively amazing.

These qualities the Jew needs in our authorities and “loves” accordingly. The practical struggle now begins, sketched in broad outline, and takes the following course:

In keeping with the ultimate aims of the Jewish struggle, which are not exhausted in the mere economic conquest of the world, but also demand its political subjugation, the Jew divides the organization of his Marxist world doctrine into two halves which, apparently separate from one another, in truth form an inseparable whole: the political and the trade-union movement.

The trade-union movement does the recruiting. In the hard struggle for existence which the worker must carry on, thanks to the greed and shortsightedness of many employers, it offers him aid and protection, and thus the possibility of winning better living conditions. If, at a time when the organized national community, the state, concerns itself with him little or not at all, the worker does not want to hand over the defense of his vital human rights to the blind caprice of people who in part have little sense of responsibility and are often heartless to boot, he must take their defense into his own hands. In exact proportion as the so-called national bourgeoisie, blinded by financial interests, sets the heaviest obstacles in the path of this struggle for existence and not only resists all attempts at shortening the inhumanly long working day, abolishing child labor, safeguarding and protecting the woman, improving sanitary conditions in the workshops and homes, but often actually sabotages them, the shrewd Jew takes the oppressed people under his wing. Gradually he becomes the leader of the trade-union movement, all the more easily as he is not interested in really eliminating social evils in an honest sense, but only in training an economic storm troop, blindly devoted to him, with which to destroy the national economic independence. For while the conduct of a healthy social policy will consistently move between the aims of preserving the national health on one hand and safeguarding an independent national economy on the other, for the Jew in his struggle these two criteria not only cease to exist, their elimination, among other things, is his life goal. He desires, not the preservation of an independent national economy, but its destruction.

Consequently, no pangs of conscience prevent him as a leader of the trade-union movement from raising demands which not only overshoot the goal, but whose fulfillment is either impossible for practical purposes or means the ruin of the national economy.

Moreover, he does not want to have a healthy, sturdy race before him, but a rickety herd capable of being subjugated. This desire again permits him to raise demands of the most senseless kind whose practical fulfillment he himself knows to be impossible and which, therefore, could not lead to any change in things, but at most to a wild incitement of the masses. That is what he is interested in and not a true, honest improvement of social conditions.

Hence the Jewish leadership in trade-union affairs remains uncontested until an enormous work of enlightenment influences the broad masses and sets them right about their never-ending misery, or else the state disposes of the Jew and his work. For as long as the insight of the masses remains as slight as now and the state as indifferent as today, these masses will always be the first to follow the man who in economic matters offers the most shameless promises. In this the Jew is a master. For in his entire activity he is restrained by no moral scruples!

Thus he inevitably drives every competitor in this sphere from the field in a short time. In keeping with all his inner rapacious brutality, he at once teaches the trade-union movement the most brutal use of violence. If anyone by his intelligence resists the Jewish lures, his defiance and understanding are broken by terror. The success of such activity is enormous. The Jew by means of the trade union, which could be a blessing for the nation, thereby shatters the foundations of the national economy.

Parallel with this, the political organization advances. It plays hand in glove with the trade-union movement, for the latter prepares the masses for political organization, in fact lashes them into it, with violence and coercion. Furthermore, it is the permanent financial source from which the political organization feeds its enormous apparatus. It is the organ controlling the political activity of the individual and does the pandering in all big demonstrations of a political nature. In the end it no longer comes out for political interests at all, but places its chief instrument of struggle, the cessation of work in the form of a mass and general strike, in the service of the political idea.

By the creation of a press whose content is adapted to the intellectual horizon of the least educated people, the political and trade-union organization finally obtains the agitational institution by which the lowest strata of the nation are made ripe for the most reckless acts. Its function is not to lead people out of the swamp of a base mentality to a higher stage, but to cater to their lowest instincts. Since the masses are as mentally lazy as they are sometimes presumptuous, this is a business as speculative as it is profitable.

It is this press, above all, which wages a positively fanatical and slanderous struggle, tearing down everything which can be regarded as a support of national independence, cultural elevation, and the economic independence of the nation. Above all, it hammers away at the characters of all those who will not bow down to the Jewish presumption to dominate, or whose ability and genius in themselves seem a danger to the Jew. For to be hated by the Jew it is not necessary to combat him; no, it suffices if he suspects that

someone might even conceive the idea of combating him some time or that on the strength of his superior genius he is an augmenter of the power and greatness of a nationality hostile to the Jew.

His unfailing instinct in such things scents the original soul in everyone, and his hostility is assured to anyone who is not spirit of his spirit. Since the Jew is not the attacked but the attacker, not only anyone who attacks passes as his enemy, but also anyone who resists him. But the means with which he seeks to break such reckless but upright souls is not honest warfare, but lies and slander. Here he stops at nothing, and in his vileness he becomes so gigantic that no one need be surprised if among our people the personification of the devil as the symbol of all evil assumes the living shape of the Jew.

The ignorance of the broad masses about the inner nature of the Jew, the lack of instinct and narrow-mindedness of our upper classes, make the people an easy victim for this Jewish campaign of lies. While from innate cowardice the upper classes turn away from a man whom the Jew attacks with lies and slander, the broad masses from stupidity or simplicity believe everything. The state authorities either cloak themselves in silence or, what usually happens, in order to put an end to the Jewish press campaign, they persecute the unjustly attacked, which, in the eyes of such an official ass, passes as the preservation of state authority and the safeguarding of law and order.

Slowly fear of the Marxist weapon of Jewry descends like a nightmare on the mind and soul of decent people. They begin to tremble before the terrible enemy and thus have become his final victim.

The Jew's domination in the state seems so assured that now not only can he call himself a Jew again, but he ruthlessly admits his ultimate national and political designs. A section of his race openly owns itself to be a foreign people, yet even here they lie. For while the Zionists try to make the rest of the world believe that the national consciousness of the Jew finds its satisfaction in the creation of a Palestinian state, the Jews again slyly dupe the dumb Goyim. **It doesn't even enter their heads to build up a Jewish state in Palestine for the purpose of living there; all they want is a central organization for their international world swindle, endowed with its own sovereign rights and removed from the intervention of other states: a haven for convicted scoundrels and a university for budding crooks.**

It is a sign of their rising confidence and sense of security that at a time when one section is still playing the German, Frenchman, or Englishman, the other with open effrontery comes out as the Jewish race. How close they see approaching victory can be seen by the hideous aspect which their relations with the members of other peoples takes on. **With satanic joy in his face, the black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people.** With every means he tries to destroy the racial foundations of the people he has set out to subjugate. Just as he himself systematically ruins women and girls, he does not shrink back from pulling down the blood barriers for others, even on a large scale. It was and it is Jews who bring the Negroes into the Rhineland, always with the same secret thought and clear aim of ruining the hated white race by the necessarily resulting bastardization, throwing it down from its

cultural and political height, and himself rising to be its master. **For a racially pure people which is conscious of its blood can never be enslaved by the Jew. In this world he will forever be master over bastards and bastards alone.** And so he tries systematically to lower the racial level by a continuous poisoning of individuals.

In politics he begins to replace the idea of democracy by the dictatorship of the proletariat. In the organized mass of Marxism he has found the weapon which lets him dispense with democracy and in its stead allows him to subjugate and govern the peoples with a dictatorial and brutal fist.

He works systematically for revolutionization in a twofold sense: economic and political. Around peoples who offer too violent a resistance to attack from within he weaves a net of enemies, thanks to his international influence, incites them to war, and finally, if necessary, plants the flag of revolution on the very battlefields. In economics he undermines the states until the social enterprises which have become unprofitable are taken from the state and subjected to his financial control. In the political field he refuses the state the means for its self-preservation, destroys the foundations of all national self-maintenance and defense, destroys faith in the leadership, scoffs at its history and drags everything that is truly great into the gutter.

Culturally he contaminates art, literature, the theater, makes a mockery of natural feeling, overthrows all concepts of beauty and sublimity, of the noble and the good, and instead drags men down into the sphere of his own base nature. Religion is ridiculed, ethics

and morality represented as outmoded, until the last props of a nation in its struggle for existence in this world have fallen.

(e) Now begins the great last revolution. In gaining political power the Jew casts off the few cloaks that he still wears. The democratic people's Jew becomes the blood-Jew and tyrant over peoples. In a few years he tries to exterminate the national intelligentsia and by robbing the peoples of their natural intellectual leadership makes them ripe for the slave's lot of permanent subjugation.

The most frightful example of this kind is offered by Russia, where he killed or starved about thirty million [in fact over 150 million!] people with positively fanatical savagery, in part amid inhuman tortures, in order to give a gang of Jewish journalists and stock exchange bandits domination over a great people.

The end is not only the end of the freedom of the peoples oppressed by the Jew, but also the end of this parasite upon the nations. After the death of his victim, the vampire sooner or later dies too.

If we pass all the causes of the German collapse in review, the ultimate and most decisive remains the failure to recognize the racial problem and especially the Jewish menace. The defeats on the battlefield in August, 1918, would have been

child's play to bear. They stood in no proportion to the victories of our people. It was not they that caused our downfall; no, it was brought about by that power which prepared these defeats by systematically over many decades robbing our people of the political and moral instincts and forces which alone make nations capable and hence worthy of existence.

In heedlessly ignoring the question of the preservation of the racial foundations of our nation, the old Reich disregarded the sole right which gives life in this world. Peoples which bastardize themselves, or let themselves be bastardized, sin against the will of eternal Providence, and when their ruin is encompassed by a stronger enemy it is not an injustice done to them, but only the restoration of justice. If a people no longer wants to respect the Nature-given qualities of its being which root in its blood, it has no further right to complain over the loss of its earthly existence.

Everything on this earth is capable of improvement. Every defeat can become the father of a subsequent victory, every lost war the cause of a later resurgence, every hardship the fertilization of human energy, and from every oppression the forces for a new spiritual rebirth can come — as long as the blood is preserved pure. The lost purity of the blood alone destroys inner happiness forever, plunges man into the abyss for all time, and the consequences can never more be eliminated from body and spirit.

Only by examining and comparing all other problems of life in the light of this one question shall we see how absurdly petty they are by this standard. They are all limited in time — but the question of preserving or not preserving the purity of the blood will endure as long as there are men. All really significant symptoms of decay of the pre-War period can in the last analysis be reduced to racial causes.

Whether we consider questions of general justice or cankers of economic life, symptoms of cultural decline or processes of political degeneration, questions of faulty schooling or the bad influence exerted on grown-ups by the press, etc., everywhere and always it is fundamentally the disregard of the racial needs of our own people or failure to see a foreign racial menace.

That is why all attempts at reform, all works for social relief and political exertions, all economic expansion and every apparent increase of intellectual knowledge were futile as far as their results were concerned. The nation, and the organism which enables and preserves its life on this earth, the state, did not grow inwardly healthier, but obviously languished more and more. All the illusory prosperity of the old Reich could not hide its inner weakness, and every attempt really to strengthen the Reich failed again and again, due to disregarding the most important question.

It would be a mistake to believe that the adherents of the various political tendencies which were tinkering around on the German national body — yes, even a certain section of the leaders — were bad or malevolent men in themselves. Their activity was condemned to sterility only because the best of them saw at most the forms of our general disease and tried to combat them, but blindly ignored the virus. Anyone who systematically follows the old Reich’s line of political development is bound to arrive, upon calm examination, at the realization that even at the time of the unification, hence the rise of the German nation, the inner decay was already in full swing, and that despite all apparent political successes and despite increasing economic wealth, the general situation was deteriorating from year to year. If nothing else, the elections for the Reichstag announced,

with their outward swelling of the Marxist vote, the steadily approaching inward and hence also outward collapse. All the successes of the so-called bourgeois parties were worthless, not only because even with so-called bourgeois electoral victories they were unable to halt the numerical growth of the Marxist flood, but because they themselves above all now bore the ferments of decay in their own bodies. Without suspecting it, the bourgeois world itself was inwardly infected with the deadly poison of Marxist ideas and its resistance often sprang more from the competitor's envy of ambitious leaders than from a fundamental rejection of adversaries determined to fight to the utmost. In these long years there was only one who kept up an imperturbable, unflagging fight, and this was the Jew. His Star of David rose higher and higher in proportion as our people's will for self-preservation vanished.

Therefore, in August, 1914, it was not a people resolved to attack which rushed to the battlefield; no, it was only the last flicker of the national instinct of self-preservation in face of the progressing pacifist-Marxist paralysis of our national body. Since even in these days of destiny, our people did not recognize the inner enemy, all outward resistance was in vain and Providence did not bestow her reward on the victorious sword, but followed the law of eternal retribution.

On the basis of this inner realization, there took form in our new movement the leading principles as well as the tendency, which in our conviction were alone capable, not only of halting the decline of the German people, but of creating the granite foundation upon which some day a state will rest which represents, not an alien

mechanism of economic concerns and interests, but a national organism:

A Germanic State of the German Nation

As reward for standing up to the Living Body of Satan, here is but a hint of what International Jewry imposed upon Germany and the German people. Similar fate awaits all humanity if we are unable to waken from global catatonic stupor and address this ancient ongoing plague.

> ***"Judaism is a sickness of the mind/heart/soul and embracing it in any form leads to mental illness, and until the rest of the sane world comes to this conclusion, mankind will continue to hurtle down the road towards universal Armageddon and will not realize until it is too late that this diagnosis should have been made thousands of years ago."***
> https://theuglytruth.wordpress.com/2017/04/20

Records recently released by the International Red Cross, sealed and held under guard at Arolsen, Germany since 1947, shortly after the end of World War Two, present the death toll of prisoners of all races, ages and genders in all German concentration camps combined, for all reasons including disease, starvation, accidents, suicide and natural causes, to total 271,301 prisoners. More detail is available about **the stunning holocaust hoax**, **crafted to make it effectively impossible to expose satanic Jewry for what it really is,** at http://www.youtube.com/watch?v=j5QlWJUk4-o, at www.holocaustdeprogrammingcourse.com and from numerous other sources.

Under Jewish direction the Russian military with enslaved German Prisoners of War, after the war had ended, reconstructed Auschwitz and other German

detention camps, retroactively installed the now famous "Zyclon B" gas chambers, found/created shrunken heads, the "lampshades made from human, Jewish skin" (now proven via DNA testing to be made of goat skin) and more, all in preparation for forcefully touring traumatized remaining German citizens through carefully prepared mind control studios (retro-fitted detention centers, become "concentration camps") filled with carefully contrived, deliberately deceptive props. Extensive detail is available online. The well researched documentary available online, "The Greatest Story Never Told", presents valuable insight to help the vast scope of this psychological operation be better understood. The Jewish controlled United States government assassinated their own General Patton because he realized he had helped defeat the wrong enemy and made it very clear he intended to do something about it! - http://www.realjewnews.com/?p=594 .

"I have a little black book in my pocket", Patton once said, *"and when I get back home I'm going to blow the hell out of everything."* But Jewry made sure Patton would never see America again. - www.realjewnews.com/p=594 . In a letter to his wife dated July 21, 1945 he wrote: *"We have destroyed what could have been a good race, and we are about to replace them with Mongolian savages* [Ashkenazi 'Jews']*. And all Europe will be communist. It's said that for the first week after they took it (Berlin), all women who ran were shot and those who did not were raped. I could have taken it* [instead of the Soviets] *had I been allowed."* ibid, pg. 594.

In a letter to his wife dated August 31, 1945 he wrote, *"Actually, the Germans are the only decent people left in Europe. It's a choice between them and the Russians. I prefer the Germans."* On September 2, 1945 in another letter to his wife: *"What we are doing is to destroy the only semi-modern state in Europe, so that Russia can swallow the whole."* - ibid, pg. 594 .

In yet another letter to his wife: *"... unless we restore Germany we will insure that communism takes America."* - ibid, pg. 594.

"United States General George Patton's assassination began Dec. 9, 1945 when a two ton US Army truck collided with Patton's Cadillac staff car while on a pheasant hunt near Mannheim, Germany. No one was injured in the crash but the General who suffered a neck injury from a bullet fired by a US military assassin. En route to hospital Patton's rescue vehicle was struck

by yet another two-ton Army truck. This time General Patton was more severely injured, but clung to his life. Once at the hospital, Patton was able to contact his wife in America urging her to remove him from the hospital because, 'They're going to kill me here.' And that they did.

On 21 December 1945, Patton was pronounced dead due to an 'embolism', a bubble of blood which is fatal when it reaches a vital organ. It can be introduced into the bloodstream with a syringe by anyone with brief medical training.

Not only did the US army make no investigation into the 'accident', no questions were raised about his 'embolism'. The remains of this American hero were never brought to the United States and no autopsy was ever performed." - ibid, pg. 594.

"Douglas Bazata, who had been an agent of the O.S.S. before that espionage and terrorist organization was incorporated in the C.I.A., in an interview reported in Spotlight, 15 October 1979, confessed that he, on direct orders from General Donovan, the head of the so-called Office Of Strategic Services, and in return for a bonus of
$10,000, arranged the automobile "accident" in which General Patton was injured, slightly but sufficiently to have him taken to a hospital where physicians murdered him by injecting cyanide hypodermically. Our enemies in Washington had to do something to prevent the return of the General to the United States, where he would have revealed some of the facts about the Jews' War against Germany. Many suspect that the strange death of Mrs. Patton was also murder; she had in her possession her husband's memoranda of observations during the war, and these disappeared." - Liberty Bell Magazine, March 1987, page 28, from http://www.whiteswillwinparty.org/?p=494

Humanity has been forced to hear ceaseless whining about a Jewish holocaust which, for any willing to think for themselves and acknowledge facts rather than cower before rabid fiction imposed by psychopaths, Did Not Happen. Yet the horror imposed upon West German citizens at the end of World War 2, 1944 through 1948 and upon East Germans well into 1951, involving ceaseless torture, starvation, rape, abuse and slaughter of millions by Jewish led Russian and Allied troops has virtually

disappeared down the memory hole crafted by this satanic tribe and their secret society accomplices.
- http://www.germanvictims.com/2013/05/16/holocaust-for-_german-pows/
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"You must understand that this war is not against Hitler or National Socialism, but against the strength of the German people, which is to be smashed once and for all, regardless whether it is in the hands of Hitler or a Jesuit priest." - Winston Churchill, 1940, as quoted in Emrys Hughes book, *Winston Churchill, His Career in War and Peace.*

***"In the German race there is nothing but evil. Use force and break the racial pride of these German women. Take them as your lawful booty. Kill!"* -** Ilya Ehrenberg, Jewish propagandist for the Stalin regime.

"Estimates of rape victims from Berlin's two main hospitals ranged from 95,000 to 130,000. One doctor calculated that out of approximately 100,000 women raped in Berlin, roughly 10,000 died as a result. Mostly from suicide. The death rate was thought to have been much higher among the 1.4 million estimated victims in East Prussia, Pomerania and Silesia. 'Altogether at least two million German women are thought to have been raped,' Beevor concludes, 'and a substantial minority, if not a majority, appear to have suffered multiple rape.' Note that we are talking about 2 million different women being raped, not about two million rapes. Given that women were often raped several times a day—sometimes 60-70 times according to one authority—the total number of rapes could well have numbered over 20 million."

"The girls, women and nuns were raped incessantly for hours on end, the soldiersstanding in queues, the officers at the head of the queues, in front of their victims.

During the first night many of the nuns and women were raped as many as fifty times. The Russians knocked them down, kicked them, beat them on the head and in the face with the butt-end of their revolvers and rifles.

The same dreadful scenes were enacted in the hospitals, homes for the aged, and other such institutions. Even nuns who were seventy and eighty years old and were ill

and bedridden were raped and ill-treated by these barbarians."
-https://www.darkmoon.me/2014/devils-cauldron/ and related film "Hellstorm", available at www.hellstormdocumentary.com online.

The horrendous photos of emaciated corpses stacked like cordwood the world has been endlessly forced to see are NOT Jewish victims of a Nazi holocaust, they are rather the starved, tortured bodies of over five million German soldiers abused by Jewish directed Allied and Russian troops in POW camps and 8 million German citizens including millions of women and children slaughtered AFTER THE SECOND WORLD WAR HAD ENDED!

- http://www.germanvictims.com/2013/05/16/holocaust-for-german-pows/.

We are all familiar with the pictures and film footage of piles of dead "Jews" discovered at the liberated "death camps" Dachau and Buchenwald at the end of World War II, but what we were never told is that most of those corpses were actually dead German soldiers that were dumped there as part of an elaborate psy-op by British Intelligence, and many of those ghastly images were filmed by none other than horror film master, Alfred Hitchcock.

The following is an excerpt from the corroborated eye witness testimony of a captured German soldier:

In 1977, during a visit to New York and Cape May, I recounted the story of the trainload of dying German prisoners ***to two former US officers****. They had both been stationed in Heidelberg shortly after the war and they knew all about it.* ***They agreed that the cattle cars were filled with captured German soldiers who were infected with typhus and dysentery****.*

…On a sunny day in mid-June 1945, I hopped on a freight train and went to Erfurt. The train stopped about a kilometer and a half before the station, so I shouldered my rucksack and began walking toward the station. I soon noticed a freight train of about 20 cattle cars sitting on a side track. ***A bad odor was coming from that direction. As I came closer I saw hands protruding from ventilation holes and heard sounds of moaning****, so I crossed several tracks and approached the cattle cars. The people inside noticed me and began crying "Water, comrade, water!"* ***Then I reached the train and recognized the terrible stench of feces and rotting corpses****. The sliding*

doors and ventilation holes were crisscrossed with barbed wire securely nailed. Urine and partially dried feces oozed from under the sliding doors and between the boards.

…They were in fact unwitting extras in a movie being made by Alfred Hitchcock, the Hollywood horror-film specialist. He had been awarded a contract to make a movie about concentration camps for the Nuremberg tribunal.

At night the dead prisoners would be unloaded at Buchenwald, Dachau and other concentration camps by those who were still alive*. Hitchcock would then film them, depicting the heaps of corpses as victims of German atrocities.* ***A large number of corpses were dumped at Buchenwald at night, and next day the citizens of Weimar were forced to walk past the heaps of rotting corpses and smell the sickening stench****.*

Some of them actually believed the American propaganda, that the corpses had been concentration-camp inmates*. It was all filmed as part of Hitchcock's movie.* ***Afterwards the corpses were shoved into mass graves in the vicinity. That too was part of the script****. This is the explanation that the two former officers of the US Army gave me concerning the trainload of dying German prisoners that I witnessed on June 16, 1945.*

I certify that my testimony is a true account of what I myself have personally seen and experienced.

[Note: **Alfred Hitchcock was persuaded by his friend and movie producer the British Jew, Sidney Bernstein, to leave Hollywood to assist on project "F3080." F3080 was the name British Intelligence gave to a project to compile a documentary film on German atrocities**.

*The project originated in February 1945 in the Psychological Warfare Division of SHAEF (Supreme Headquarters Allied Expeditionary Force). Hitchcock was recorded expressing his primary concern that "****we should try to prevent people thinking that any of this was faked****."]*

The testimony of the German soldier can be verified by multiple other witnesses, including British Ministry Of Information, which admitted that the British Broadcasting Company (BBC) would be involved in an ongoing anti-German propaganda campaign to distract the public from the horrifying atrocities committed by the Soviet army.

And Victor Cavendish-Bentick, the Head of British Psychological Warfare Executive (Propaganda), in a handwritten note, written on Aug 27th, 1943, confirmed that the alleged mass murder of Jews in the so-called 'death camps' was indeed a psy-op:

*"**We have had a good run for our money with this gas chamber story we have been putting about, but don't we run the risk eventually we are going to be found out and when we are found out the collapse of that lie is going to bring the whole of our psychological warfare down with it**? So isn't it rather time now to let it drift off by itself and concentrate on other lines that we are running." [Public Record Office Document F0371/34551 revealed by Stephen Mitford Goodson, Inside the South African Reserve Bank].*

Of course, it would be very easy to confirm the ethnicity of the bodies in the mass graves at Dachau and Buchenwald simply by exhuming some of the bodies and running DNA tests on them. Any simple DNA test could confirm that the remains were Jewish or German. But as we know from all over Europe, Jewish groups have absolutely forbidden any of these "Jewish mass graves" to be disturbed because to do so would allegedly violate their "religious" beliefs, except where it's convenient to them.

And now governments in America and Europe are spending tens of millions of dollars every year to make sure each and every impressionable school-age child is shown these faked images for one simple purpose: to transform the victimizers of World War II into the victims, to essentially illicit sympathy for the devil.

Jewish lies of a holocaust did not begin to emerge until well into 1947, following the ludicrous, Jew led Nuremburg "trials", when hideous photos of murdered German citizens, combined with retro-fitted detention centers with attendant lies and props were positioned to falsely support their massive psyop with which Jewry first brainwashed remaining, traumatized German citizens, and with which it has now brainwashed the world, a lie of such magnitude and importance to world Jewry that questioning it results in jail time or death.

- http://www.biblebelievers.org.au/holohoax.htm .

"In Churchill's "Second World War"* [there is] *not a single mention of Nazi 'gas chambers,' a 'genocide' of the Jews, or of 'six million' Jewish victims of the war. Eisenhower's Crusade in Europe is a book of 559 pages; the six volumes of Churchill's Second World War total 4,448 pages; and de Gaulle's three-volume Mémoires de guerre is 2,054 pages. In this mass of writing, which altogether totals 7,061 pages, published from 1948 to 1959, one will find no

***mention either of Nazi 'gas chambers,' a 'genocide' of the Jews, or of 'six million' Jewish victims of the war."* - Richard Lynn, Professor Emeritus, University of Ulster, international expert on IQ, in written testimony, 2005.**

Let us allow a Jewish woman to have the last word: ***"Believe me, I came into Auschwitz in a much worse condition than I actually left it."*— Kitty Hart-Moxon, Jewish Holocaust Survivor.** June 1998 testimony, University of Southern California Shoah Foundation, Visual History Archive.

What of the psychopathically insane, brainwashing mythology which has been taught to a gullible global population as factual "history" regarding the Second World War? It is the polar antithesis of the Truth! The Truth is that the Allied forces were duped, and were themselves conditioned and brainwashed to serve a Satanic, Jew led horror. Adolph Hitler, villified in the worldwide, Jew controlled media and educational system was not at all the murderous megalomaniac we have forcefully, ceaselessly been trained to hate. In fact, ***"Hitler feels himself responsible for the future of the white race. He sincerely wishes friendship with England. He wishes peace to be restored..."***
- British historian David Irving, in his book *Hitler's War*, quoted renowned explorer Sven Hedin, who knew Hitler, from *The Myth of German Villainy,* pg. 368.

Hitler and the Third Reich wanted only to reunite the German peoples and their homeland of centuries, which had been torn asunder via the Jew led, wholly absurd treaty of Versailles, which crudely ended the First World War. Under Hitler's brilliant leadership, Germany returned from being the desolate, debauched, bankrupt Jew oppressed Weimar Republic of 1933, the inevitable, well planned outcome of the directives of the Treaty of Versailles, to being a vibrant, proud, productive, unified Germany a mere six years later. International Jewry would not, could not stand for this! In 1933 Worldwide Judea declared war on Germany, and made headlines internationally for doing so. As Hitler and the Third Reich reunited German territory torn from it via the Treaty of Versailles, by 1940 Germany had essentially won the war: *"While the main French army was trapped between the two German armies, the British Expeditionary Force (BEF) was pushed to the coast near the French port of Dunkirk. Over 200,000 British and 140,000 French, 340,000 in all, were*

trapped on the beaches of Dunkirk, sitting ducks for the German forces pressing in on them." ibid., pg. 366.

"The real Story is that Adolph Hitler halted the German panzers just at the point where they could have swept down and either destroyed or captured what amounted to the bulk of the entire British army as they were stranded indefensibly on the beaches of Dunkirk. If they had done so, Britain would have been defenseless against a German invasion and World War Two would have been over in the West. ibid. pg. 367. [Hitler and The Reich were also battling the Jew led, Bolshevic, communist Soviet Union. Hitler was attempting to save the western nations and the Christian white race from destruction, in a fate similar to what I've described earlier regarding Bolshevic Russia, a plight which continues to face the world and particularly the white race today, in 2017. This is why Mussolini in Italy and Franco in Spain were allied with Hitler … but Jewish brainwashing has led us to believe these two national heroes were also maniacal dictators. Nothing could be further from the Truth!] **Hitler declared*,"The blood of every single Englishman is too valuable to shed. Our two peoples belong together racially and traditionally. That is and always has been my aim..."*** *"Hitler felt he had repeatedly extended the hand of peace and friendship to the British, and each time they had blacked his eye in reply."* ibid, 368.

[Sadly] "...Britain and the United States chose to ally themselves with Jewish controlled, Communist Russia against their own brethren—Christian Germany. … Jews

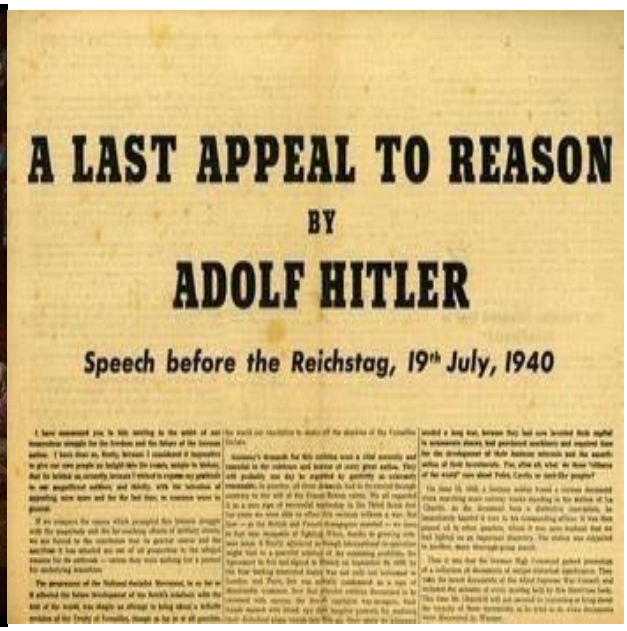
… surrounded and controlled both Roosevelt and Churchill, and … controlled the news and information media, and therefore public opinion ... [and] *pushed both countries in that direction* [to battle against Hitler and the German nation, which had wakened to the Jewish plague!!!] *in total contravention of the interests and well being of the British and American people.* ***The Jews had very cleverly manipulated their great rival, Western Christian Civilization, into a destructive war against itself, which, in the end, benefitted only World Jewry."*** ibid.*,* pg 383.

By July of 1940, Germany was in complete control of the war which had been imposed upon it. The Polish aggressor has been defeated, peace with France had been established, and Hitler had graciously allowed the British to evacuate the continent (at Dunkirk), leaving their equipment behind. Furthermore, the Soviet Union and the United States were not in the war yet. With

Germany 'holding all the cards', and Churchill now bombing German civilians, what did Hitler do? He continued to plea for an end to the senseless war — with no strings attached.

Hitler went so far as to airdrop mass quantities of 'peace leaflets' over London? *It's* true. The 4-page leaflets were English-language copies of his recent speech before the German nation, a speech which the Germans arranged to have broadcast on hundreds of radio stations across Europe. The July 19th speech was entitled: **"A Last Appeal to Reason"**.

"Hitler's Victory - A Final Appeal for Peace and Sanity"
Speech in the Reichstag, Berlin, July 19th, 1940
Broadcast live by 1,000 radio stations to over
30 countries around the world.


A LAST APPEAL TO REASON

BY

ADOLF HITLER

Speech before the Reichstag, 19th July, 1940

Dropped over London the day after, the leaflet summarized the injustices inflicted upon Germany after the Great War of 1914-1918, warned of the machinations of the Jewish warmongers and their hench-men, and finally closed with Hitler's plea to call off the war.

Ignorant British soldier shown laughing as he reads Hitler's leaflet. – preceding segment re. Hitler's leafletting courtesy of Mike King, Tomato Bubble.

"In this hour I feel it to be my duty before my own conscience to appeal once more to reason and common sense in Great Britain as much as elsewhere. I consider myself in a position to make this appeal, since I am not the vanquished, begging favors, but the victor speaking in the name of reason. I can see no reason why this war must go on. I am grieved to think of the sacrifices it will claim.

I should like to avert them. As for my own people, I know that millions of German men, young and old alike, are burning with the desire to settle accounts with the enemy who for the second time has declared war upon us for no reason whatever. But I also know that at home there are many women and mothers who, ready as they are to sacrifice all they have in life, yet are bound to it by their heartstrings.

Possibly Mr. Churchill again will brush aside this statement of mine by saying that it is merely born of fear and of doubt in our final victory. In that case I shall have relieved my conscience in regard to the things to come."

What was Britain's response to Hitler's sincere "leaflet bombing?" Laughter, ridicule, insults, threats, and more bombs! Churchill could have ended this little regional skirmish long before it escalated into the intercontinental bloodbath now

known as World War II, the "Good War" as court-historians like to say.

UK warmonger Sefton Delmer, the future head and mastermind of British black propaganda, was about to make his debut broadcast to Germany on the BBC when he heard the Führer's "last appeal to reason." Delmer rejected any notion of a compromise peace. Delmer announced:

"Herr Hitler," you have in the past consulted me as to the mood of the British public. So permit me to render your Excellency this little service once again tonight. Let me tell you what we here in Britain think of this appeal of yours to what you are pleased to call our reason and common sense. Herr Führer, we hurl it right back at you, right in your evil smelling teeth."

Delmer's inflamatory statement upset a few peace-minded Members of Parliament, but undoubtedly pleased Churchill, his Jewish handlers, and other assorted "patriots" very much.

Black propagandist Delmer keeps the war-fires burning.

Hitler was in fact a hero championing the truth being exposed here. **There were NOT concentration camps, but instead detention centers and work camps.** There is ample detail regarding the Truth of what occurred, but this has been and continues to be suppressed by a Jewish controlled media, publishing and educational industry. **In countless instances authors who have exposed the reality of the Second World War have been murdered.** To understand the Truth regarding this critical time in recent history I recommend *The Myth of German Villainy* by Benton Bradberry and David Irving's *Hitler's War,* a masterful work in which the author presents vital details, much via the unearthing of myriad original sources. ***"The Nuremburg trials were conducted after the war in which the National socialist leaders were found guilty of war crimes and executed or given long war sentences. ... The so-called Holocaust was invented at the Nuremburg trials to the absolute astonishment of the accused, who claimed to a man that they never heard of any such thing until the trials began.*** **[Any supposed "admission" of a "holocaust"**

came because 137 of the 139 German officers and officials had their testicles crushed beyond recognition! See segment re. the forced confession of Hedwig Hoss, the commandant of Auschwitz, beginning page 167]]... ***The word "genocide" is used against the Germans, but the bombing of Germany was the true genocide. It was also a culturecide. The bombing campaign was carried out to destroy Germany completely, and to kill as many Germans as possible."*** - *ibid.,* pg 408 .

"The only sin that's still left is NAZI SIN. That's the new religion, and Hitler is the Devil. The Six Million are the Redeemer, which means that the Jewish people are God. That's the religion of today, and that's deadly, absolutely deadly. It's got nothing to do with the Catholic faith except that it's a clever imitation of the Catholic faith because you get Auschwitz instead of Golgatha and the Gas Chamber instead of the Cross. That's deadly.

But ask yourselves: What is the real religion of people today? What's the real religion of the state today? Can I blaspheme our Lord Jesus Christ? Is anybody worried? No problem! Blaspheme as much as you like. Can I blaspheme against the Holocaust by saying that there were no gas chambers? Horror! Horror! Horror! Burn him at the stake! He's a heretic. There you can see what is the real religion of the government today, of politics today and of the mass of people today." – English Catholic Bishop Williamson.

-all preceding quotes from "The Real History of the Earth. Why in Hell All This is Happening Again!" Available as PDF download at ShadowbannedLibrary.com – Shadowbanned Library